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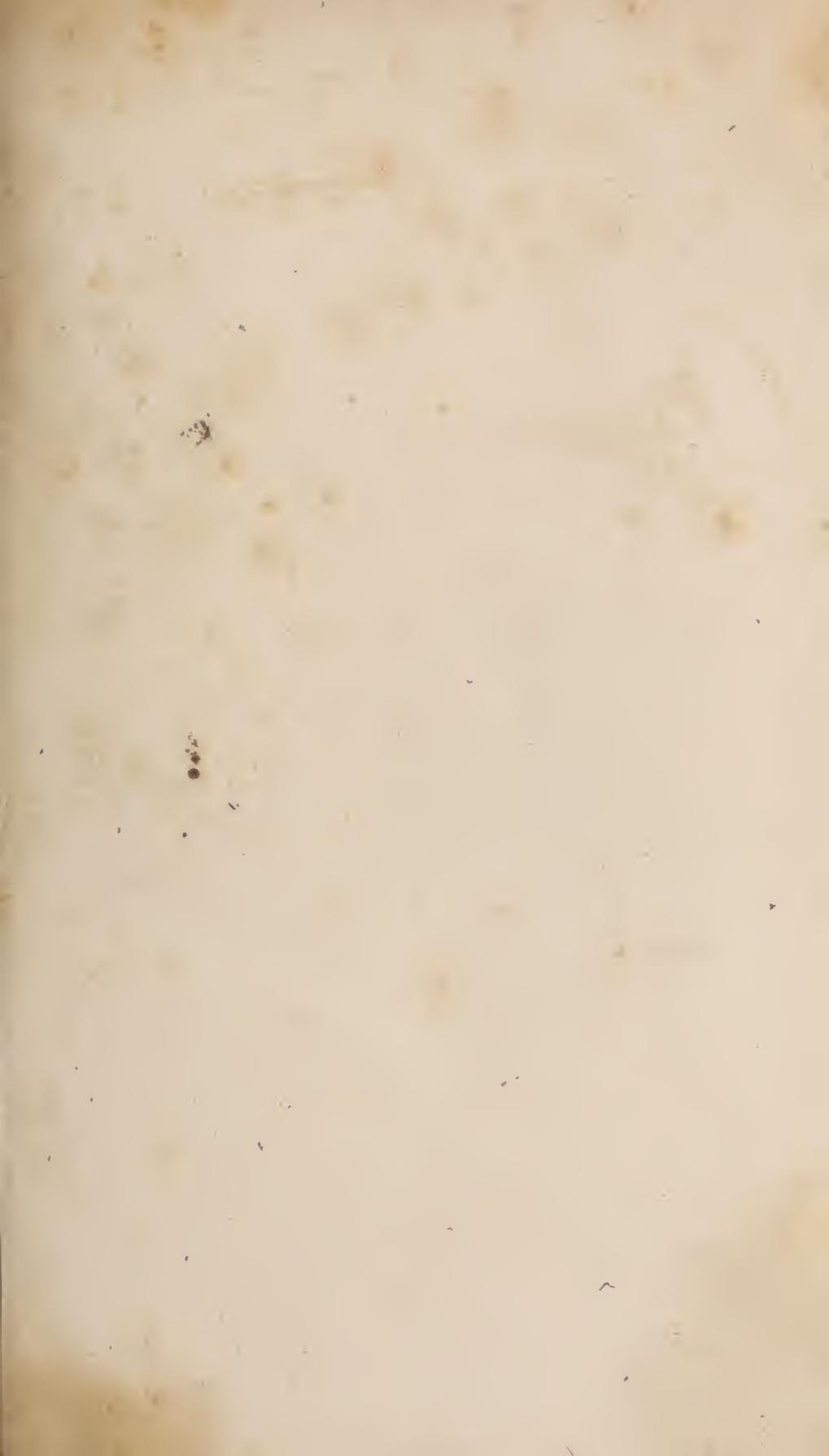
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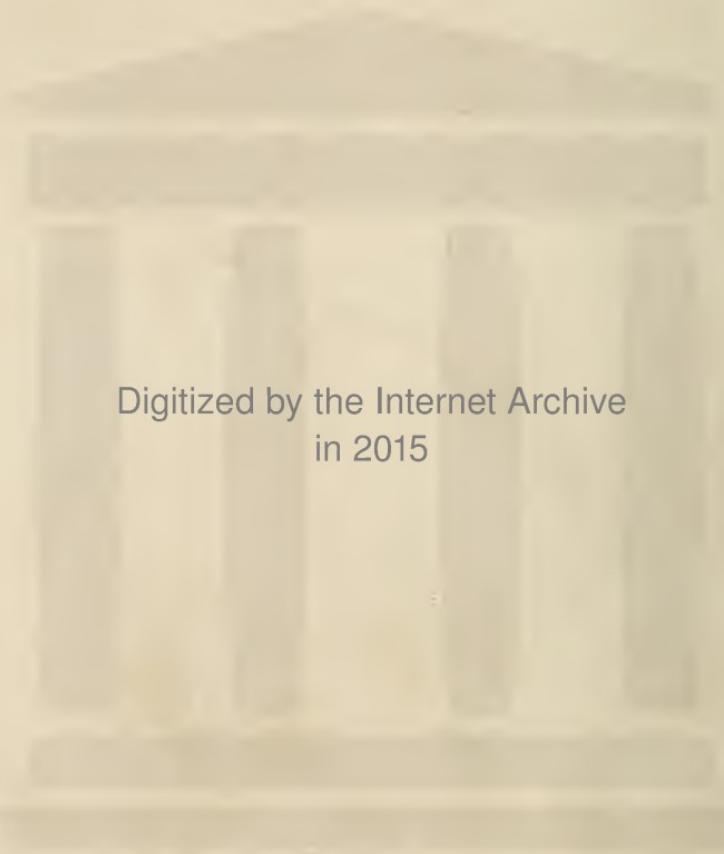
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THE AFRICAN REPOSITORY,

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COLONIAL JOURNAL.

VOL. I.]

JUNE, 1825.

[No. IV.

COLONIZATION SOCIETY.

Many consider this Institution as proposing a plan, to the execution of which, it is altogether inadequate; something they acknowledge it may do, perhaps much, but its inability, as they imagine, to effect all which is desirable in its object, stands against it a valid and unanswerable objection. They maintain that the *uncertainty* connected with its results is a sufficient reason for denying to it their contributions. They demand demonstration that the application of their money and efforts will be succeeded by operations which shall deliver our country from its greatest misfortune, and regenerate all Africa's population. The principle upon which such men act, has, we believe, never been permitted long to exist in any mind born for high enterprise and achievement, and destined singularly to improve and bless mankind. To beings

like ourselves mystery must ever invest the future. Most human actions are related to objects and events which, until revealed by time, no penetration can discover; and to predict with perfect accuracy, what will be the consequences of any measure, is beyond the power of the keenest sagacity. We must act upon probabilities or hardly act at all. It is to moral evidence, not to mathematical demonstration that we look for direction in the daily occurrences and duties of life, and to demand a brighter light, if any such exists, is to question the wisdom and benevolence of Heaven.

If a scheme must present, not merely according to our best judgment, the characteristics of feasibility and extensive usefulness, but must also be demonstrably, infallibly connected with the accomplishment of the full measure of our wishes, in reference to

its object before we will give it our sanction and support—we must abandon every noble project of the age, and indeed every one of which we can form a conception. Every intelligent and candid man who has sincerely attended to the claims of the Colonization Society, and deeply investigated its principles and its history, will, we think, acknowledge that its success, to a considerable degree, is almost certain, to a great extent, highly probable, and if encouraged and aided, as we may reasonably hope it will be by the legislatures of the States and the National Government, its results may equal the amplest desires of the patriot and philanthropist. We have asserted and stated the reasons for our opinion, that as a private association assisted by the charities of the whole christian community, the Colonization Society might confer great benefits upon our country, the objects of its patronage, and upon Africa; that the extension of its moral influence might augment its energies, or set in operation new powers for the fulfilment of the same ends, and that the government of our country, might be induced to consummate the work which this Institution has so auspiciously commenced. The christians of our land *will* give it their aid, its moral influence will, we believe, be widely diffused, and the character of our government,

and the moral sentiments of the age are in such accordance with the doctrines of this Society, that it is difficult to understand how our rulers can long refuse to recognize its plans, as founded in good policy towards ourselves, and in the best feelings towards others. But because these expectations rest upon the strongest probabilities, and not upon absolute *certainty*, shall we refuse to make those efforts and lend that aid, which tend to give them reality. Not such is the conduct of those who rise from poverty to wealth, from obscurity to fame, from confined and unnoticed stations to the lofty eminences of power, influence and great beneficence. The authors of the most splendid discoveries which have ever enriched the world, the philosophers who have enlightened it, the philanthropists who have relieved, reformed and blest it, have put invention to the stretch, and been unremitting in exertion, while *doubtful* whether success would ever reward their intellectual labour, or their sacrifices terminate in utility to mankind. With them the bare possibility of success has brought every power into intense action. The faintest hope has sustained the most arduous efforts of our nature. The mere absence of demonstration, that some law of necessity rendered failure certain, has buoyed up their spirits amid a thousand dis-

appointments, and enabled them to move on in their own course, regardless of the contempt or the frown of the world.

Had Sir Isaac Newton, before he engaged in his speculations, demanded evidence that they would immortalize him, we had still gazed upon the lights of Heaven utterly ignorant of their size, and of those laws by which they are controlled and directed in their beautiful and sublime courses. The systems of the universe had remained mysterious, and that science which illustrates the grandest works of God, had probably still been hid from the understanding of mortals.

Our own country, so fertile, extensive and fair, covered with a population civilized, independent and free, might at this time have been in all its natural rudeness the abode of a few wandering and savage tribes, had Columbus required more than probable evidence to stir him up to his daring and glorious enterprize. And what! what at this hour had been the condition of our world had any thing more than a rational belief and hope, concurring with adventitious causes been necessary to give a start to the human mind, and to set forward our race in the high career of social, political, and religious improvement? Among the most cultivated nations, superstition had still bound the conscience, and tyran-

ny possessed the throne. The reformation had never burst forth with its light, nor commerce extended her dominions—nor science exhibited her treasures—not the spirit of freedom rode victoriously forth to unchain the bodies and the souls of men. The present had been like ages that are past a period of lethargic existence, in which the many lived for the few, and the question whether the rights of the people should be sacrificed to the nobility, and despots, was considered as settled by the authority of Heaven.

If the Colonization Society then be engaged in a good and great design, it merits encouragement, nor can the *indefiniteness* of its expected success constitute any sound reason for the denial of such encouragement. Were the disposition to demand evidence which the case does not admit, and because it is unattainable, to remain inactive, universally to prevail; then indeed would failure be inevitable, for we should be left destitute of the means to effect the end. But were the probabilities of success, far less than they are, and yet this whole country resolute in its determination to accomplish it, and earnestly intent upon the best measures for this purpose, obstacles now formidable might appear insignificant, and hope be succeeded by confidence. How often is that which appeared im-

possible, found practicable. Difficulties vanish before the combined energies of an intelligent and enterprising nation; and through its agency, what the wisest and most sanguine dared not predict, is frequently realized. Let none then remain indolent, because he cannot calculate exactly the results of his exertions. Humane, virtuous, and generous actions, though they may be frustrated, as to their object, will in some sense be always successful—their remembrance will live and be felt, and he who practises them is more admirable in defeat, than another in victory.

*"And more true joy Marcellus exiled feels,
Than Ceasar with a senate at his heels."*

We become wise by misfortune, and from the ruins of many a noble purpose in a subsequent age, and under fairer auspices, frequently arise systems whose beauty and utility all acknowledge, invincible

in strength, and durable as time. The worst which can happen to the Colonization Society, is to fall in a glorious enterprize—Heaven we trust will prevent such an event. The African colony has been established under the protection of God—it prospers, and is extending,—its able advocates multiply in our land—deep sympathy is felt for it in the heart of our nation—the ministers of religion plead for it with our country and with Heaven—christians of every name are aroused for its aid—ten thousand prayers have gone up to the throne of eternity in its behalf—kind and friendly sentiments towards it are rapidly spreading to the boundaries of this great Republick, and the JUBILEE is at hand, when we trust a rejoicing people will express gratitude to the Almighty for independence and freedom, by liberal contributions for those, who, though nominally, have never really, known either.

AGRICULTURE OF AFRICA.

BY THOMAS WINTERBOTTOM, M. D.

PHYSICIAN TO THE COLONY OF SIERRA LEONE.

THE quickness and luxuriancy of vegetation in this country is such, that, without much exaggeration, the plants may be said visibly to grow. As the trees are not despoiled of their leaves at once, but have a constant succession, they always retain the ap-

pearance of summer: but although a considerable degree of verdure continues through the whole year especially in such parts as are shaded by woods from the scorching heat of the sun, yet its brilliancy is remarkably increased on the falling of rain.

Agriculture, though in a rude and infant state, is practised along the whole extent of the western coast of Africa. As the natives in general, have no farther solicitude than to provide for the necessities of the present moment, they take little care to guard against contingencies, so that the failure of a single crop would be apt to produce a famine. They first chuse a spot of ground large enough for the purpose of a plantation or *lugar*,* as they term it. This is generally at a small distance from their town, and is proportioned to the number of its inhabitants. The greatest fatigue they undergo is in clearing the ground, which is done by merely cutting down the trees, the small ones close to the surface, and the larger ones a few feet above it. No care is taken to remove the stumps, nor even the trunks of the larger trees, but where each falls, there it is suffered to remain.^f This labour is performed

* From the Portuguese word *lugar*, a place.

^f If nature had not wisely provided for the destruction of vegetables as rapidly as they are produced, sufficient space would not be left for them to grow in; but no sooner is a tree deprived of life, than myriads of white ants, called termites, commence their destructive attacks; so that it is very common to see the trunk of a tree lying upon the ground, which retains its form, but so scooped out by these insects, that it crumbles to pieces the moment the foot is placed upon it.

during the dry season; and a short time before the rains are expected, the whole is set on fire, and the ground is thus rendered as clear as the flames can make it, the unburnt wood being left strewed over the field. The proper time for preparing the plantation is shewn by the particular situation in which the Pleiades, called by the Bulloms *a-warrang*; the only stars which they observe or distinguish by peculiar names, are to be seen at sunset. At this time of the year, columns of smoke may be seen rising all round the horizon, and at night a firey tinge is communicated to the clouds. The grass, which grows here to the height of six or eight feet, and which a long continuance of dry weather has rendered very combustible, burns with great violence and rapidity, and in those parts where the country is more free from wood than around Sierra Leone, it is not safe to travel at this time of the year without being provided with materials for striking fire. When a traveller sees a torrent of flame rushing towards him, he can only hope to escape by making another fire, and following its progress until he secures a place for retreat.

It was probably towards the conclusion of the dry season, when Hanno reached the bounds of his navigation, as he takes notice in his *Periplus* of this custom of burning the grounds, the novel

appearance of which created in him and his companions no small alarm. "Sailing quickly away thence," he says, "we passed by a country burning with fires and perfumes; and the streams of fire supplied thence fell into the sea. The country was impassable on account of the heat. We sailed quickly thence, being much terrified; and passing on for four days, we discovered, at night, a country full of fire; in the middle was a lofty fire, larger than the rest, which seemed to touch the stars. When day came, we discovered it to be a large hill, called the Chariot of the Gods. On the third day after our departure thence, having sailed by those streams of fire, we arrived at a bay called the Southern Horn."

Having burnt as much of the wood as the fire will consume, as soon as a few showers of rain have fallen, and softened the dry and parched ground, the natives prepare to sow their rice or other grain. About Sierra Leone, the whole agricultural process consists in throwing the rice upon the ground, and slightly scratching it into the earth with a kind of hoe; it is very rare that any further care is bestowed upon it until nearly ripe. As soon as the grain is in the ear, some old people and children are sent to reside in a sorry hut or hovel, built in the middle of the lugar, in order

to drive away the prodigious flocks of rice birds, *emberiza oryzivora*, which now appear, and which are continually on the watch to commit their depredations. The harvest, of which there is only one in the year, is generally completed within four months from the time of sowing. Their method of reaping is to cut off the spikes very close with a common knife, and after tying them up into sheaves about as large as the hand will conveniently grasp, to stick them upon the burnt stumps, which are plentifully scattered over the field. They never lay the sheaves up in granaries, but as soon as the harvest is cut, they thrash out the grain, by beating the ears, which are laid upon the ground, with two small sticks, one held in each hand. The grain is winnowed by means of a piece of mat, having a stick for a handle, not unlike an English hand fire-skeen. One person pours the grain from some height, and three or four standing round keep up a constant current of air with these fans or mats. In order to separate the husks more easily from the grain, the rice is steeped in hot water, and afterwards spread out on mats to dry in the sun. Sometimes the rice is dried in the sun, without having been previously moistened; in this state it is longer in drying, and the husks are with more difficulty separated; but the grain is much

whiter than when it has been previously wet. The grain is afterwards preserved in large baskets, which will hold half a ton or more. In some parts of the country these baskets are made in the form of a pitcher, narrow at the mouth, and bulging out below : when they stand exposed to the air, as is frequently the case, they are plastered on the outside with clay baked hard in the sun, and are then placed on a kind of tripod about three feet high, and covered with a thatched roof.

As the natives on the coast are ignorant of the advantages of manure, and probably are too idle to hoe the ground, they never raise two successive crops from the same plantation :* a new one is made every year, and the old one remains uncultivated for four, five, six, or seven years, according to the quantity of land conveniently situated for rice planta-

tions, which may be possessed by them. The plantation is cultivated by all the inhabitants of the village, in common, and the produce is divided to every family in proportion to its numbers. The *head man* of the village claims from the general stock as much rice as, when poured over his head, standing erect, will reach to his mouth. This quantity is scarcely adequate to the expense which he incurs by exercising that hospitality to strangers and others, which is expected from him as a duty attached to his office.

Though each village and town has its public plantation, individuals are allowed to cultivate others for their own private use, and this they frequently do, employing sometimes their own labour, but generally slaves for that purpose. This custom is very prevalent among the Foolas, where land, in consequence, begins to be considered not as public, but private property, and is subdivided into particular plantations, some of which are so extensive as to merit the appellation of farms. The Foolas have likewise made such considerable progress in the science of agriculture, as to raise successive crops from the same ground. Every year, before sowing time, they collect the weeds, &c. into heaps, and burn them, and then they hoe into the ground the ashes, after having mixed them with the dung of cat-

* The unappropriated land belonging to the village is in general at the disposal of the head man, who, during his own life time, may alienate it at pleasure; but disputes are very apt to arise respecting the right of occupancy, however large the sum which may have been paid for it. It is most prudent for Europeans to make purchases on the condition of paying an annual rent, and if it has been stipulated in due form at a meeting of the head men of the country, and be afterwards punctually paid, the land may be transmitted to their heirs, provided they are at the same time strong enough to defend their acknowledged right.

tle, which they have in abundance.* The Foola nation is the only one on this part of the coast to whom the title "Armentarius Afer" can be justly applied: Cattle are in general lean, and not well flavoured, but when fattened with better food than the coarse grass of the savannahs, their flesh is scarcely inferior to English beef. The common meth-

* Notwithstanding the comparatively improved state of agriculture among the Foolas, they still remain ignorant of the use of the plough, and are obliged to till the ground by mere strength of arm. Their country, however, being well cleared of wood, appears to be in a very favourable state for the introduction of this useful implement. There is scarce a doubt that they might easily be taught to apply the labor of the cattle, which they raise in great numbers, to the cultivation of the ground. As a proof that the Africans are not averse to the introduction of improvements into their country, during my residence at Sierra Leone, a chief of considerable importance, named Cuddy, came there from the river Gambia, attracted by curiosity, and a desire of information. This man, whose appearance instantly announced a mind of no common cast, was so much struck with what he saw there, that before he went away he engaged in his service two of the most ingenious mechanics in the colony, one of whom, a carpenter, among other things, was to make a plough, and the other was to teach his people the art of training oxen for the draught, and fixing them to the yoke. For a further account of this person, see the Report of the Directors of the Sierra Leone Company, London, 1795.

od of killing them is thus described in the journal just alluded to : " We were surprised at the dexterity with which a man threw a rope over a cow's head, whilst running full speed from some other men, who were in pursuit of her: having got the rope round the neck, they threw the beast upon its back, and tied its feet, and the old chief having first said the prayer of Bismillah, ' in the name of God,' without which no Mahomedan would touch the flesh, cuts its throat. They are very unskillful butchers. After skinning the animal, they cut off the quarters, and afterwards took the bowels out." In another place it is said, " they killed a bull for us this morning, which they butchered in a shocking manner, for they quartered it without skinning it, or cutting its throat." In the neighbourhood of Sierra Leone, they also cultivate beside rice,* the plantain, the rival of the bread fruit, and occasionally raise maize, Guinea corn, ground nuts, sweet potatoes, millet, cassada, &c. This latter root, from which tapioca is obtained, is of two kinds, one called the sweet cassada, which is perfectly innocent in

* It is said, though I apprehend, not very correctly, that one acre of rice yields more food than five acres of wheat. The rice raised around Sierra Leone grows in dry grounds, and even upon the sides of hills, and is accounted much more nutritious than the Carolina rice.

every form ; the other, or bitter cassada, when eaten raw or unprepared, is possessed of such deleterious powers as speedily to prove fatal to all animals who eat of it.

When the root of the former is grated small, it is baked into bread, with no other preparation than pressing out the juice. It is uncertain whether the bitter cassada is to be found in Africa ; it is distinguished from the sweet cassada by wanting the fibrous substance or pith which the latter contains. A variety of excellent fruits grow upon the coast, but no more attention is paid by the natives to their cultivation than to that of crabs or blackberries in England. Ananas, or pine apples and oranges, are met with in great perfection. Grapes grow in great abundance also, but for want of cultivation they are too acerb to eat. Those introduced by the Sierra Leone Company from the island of St. Thomas are productive and well flavoured. The company have also introduced, with equal success, the granadillo, and in a little time, probably, the Africans will receive, through the same liberal source, the other delicious fruits of the West India Islands. They have also bananas, cocoa nuts, guayavas, water melons, papaws, several species of plumbs, and many wild fruits, unknown in other parts, some of which are very excellent.

Among all their vegetable productions, however, there is none for which they ought to be more grateful than for the palm tree, one of the most useful inhabitants of the forest, as well as one of its greatest ornaments. The leaves of the palm tree afford an excellent thatch for houses, and a kind of hemp of which fishing lines, &c. are made. The inner bark is manufactured into a thick kind of cloth, on various parts of the coast ; and from the outer bark of the young tree are frequently manufactured baskets, mats, &c. This tree has been not unaptly compared to the mast of a large vessel, having its summit crowned with verdure. Its fruit, which is nearly as large as a hen's egg, when roasted is esteemed a great delicacy, and yields the palm oil, which they hold in much esteem, and use in all their dishes instead of butter. To procure the oil, the palm nuts are gathered when ripe, which is known by their fine red colour, and beaten in a mortar until the pulp is completely separated from the nucleus. A quantity of water is then added, and the whole mass is poured upon a kind of sieve, formed of split bamboo. The water, together with the pulpy part of the nut, passes through, and is received into a large iron pot, leaving behind the fibrous part and the stones ; the former is thrown away, but the latter are reserved.

The pot, with its contents, is placed upon the fire to boil, and as the oil, which is of a crimson colour, rises, they skim it off for use. When no more oil can be extracted by boiling, the contents of the iron pot are poured into a hole dug in the ground, and when the water has drained off, the solid part is taken out, and exposed to the sun to dry. To this is added, in order to form a soap, a quantity of the small unripe fruit of the papaw sliced, together with a certain proportion of an alkaline lixivium obtained by burning the leaves and stems of the plantain and banana trees, and the capsules of the wild cotton or pulloom tree. The ashes are put into a kind of basket composed of bamboo, and water is poured upon them so as to obtain a saturated solution; the ingredients, to which this ley is added, are frequently stirred, and boiled until they become stiff. An oil is also extracted from the kernels of the palm nuts, the shells of which are broken between two stones, and the kernels picked out. The latter are then parched in an iron pot, and afterwards pounded in a large mortar; they are next boiled in water, and the oil skimmed off as it floats on the surface. This is used for the same purposes as palm oil, but more nearly resembles butter, as it has no peculiar smell. This oil is mentioned by Cada Mosto, who made a

voyage to Senegal in the year 1455. He says, "they make use of a certain oil in the preparation of their victuals, though I could not learn whence they drew it, which possesses a three-fold property, that of smelling like violets, of tasting like oil of olives, and of tinging victuals like saffron, with a colour still finer."²² Herodotus appears to describe the same kind of oil, when he says the Ethiopians wash themselves in a certain fountain, which renders their skins as shining as oil, and imparts to them a smell like violets. To this cause he attributes their attaining so great an age, that of 120 years, hence called Macrobi, or long lived. As this tree does not grow in the Foo-la country, or at least not in sufficient abundance, the Foo-las are obliged to purchase the oil, of which they are extremely fond, from their neighbours.

The palm tree, moreover, affords the natives for drink

"Its freshning wine,
More bounteous far than all the frantic
juice
Which Bacchus pours."

To procure the palm wine requires no small degree of agility and address. As the trunk of the tree is too rough to allow the hands and knees to be applied in climbing to its summit, the natives use a kind of hoop of an elliptical form, made of bamboo, and open at one side. The person about

to ascend, first passes the hoop round the stem of the tree, including himself also, he then fastens the hoop by twisting its two ends into a kind of knot. The hands are applied to the sides of the hoop, while the feet are firmly pressed against the tree, and the lower part of the back supported by the opposite end of the hoop. In order to advance, the person thus prepared, draws his body a little forwards, keeping his feet steady, and at the same moment slips the hoop a little higher up the tree, after which he advances a step or two with his feet. In this manner he alternately raises the hoop and his feet, and thus advancing, he gains at length the upper part of the stem, just below where the branches are thrown off. Here, at the height of 50 or 60 feet, with no other support than the pressure of his feet against the tree, and of his back against the hoop, he sits with perfect composure. In a small bag hung round his neck or arm, he carries an augur to bore the tree, and a gourd or calibash to receive the wine. A hole is bored about half an inch deep, below the crown of the tree, and into this is inserted a leaf rolled up like a funnel, the other end of it being put into the mouth of a calibash capable of containing several quarts, which is filled in the course of a single night. The liquor is discharged more abundantly during

the coolness of the night and morning, than in the heat of the day. About a quart of wine may thus be procured twice a day, for the space of a month, from each tree, without any injury to it, as it will yield the same quantity for many succeeding years. If, however, wine be taken from it for a longer time than about a month, the tree either dies or requires a much longer respite to recover. When the palm wine has been drawn off, the hole is carefully filled up with mud, to prevent insects from depositing their eggs in it, the larvae of which would destroy the tree. Upon the Kroo coast it is the custom to cut the tree down, and to burn or scorch the outside before they tap it, probably to excite a degree of fermentation. Palm wine, when fresh drawn, is sweet, remarkably cool and pleasant, and very much resembles whey in appearance, and somewhat in taste. In this state it is not in the least degree intoxicating; but after standing twenty-four hours it enters into the vinous fermentation, and becomes very inebriating, and on that account is preferred by the natives. In order to increase the intoxicating effects of palm wine, they infuse in it a little of the bark of a species of plumb, called by the Bulloms rot; they also render the natural fermentation more brisk by adding the lees of a former brewing. When drunk

to excess, it is said to produce a violent head-ache, though perhaps only in those who are not much accustomed to it. Palm trees sometimes grow in sandy places, but are in general indicative of a good soil, and it is fur-

ther remarked, that "wherever palm trees grow, however arid the soil, there is always water to be found, by opening the ground to the depth of ten to fifteen feet." This has not escaped the observation of the Africans.

FOR THE AFRICAN REPOSITORY.

The fiftieth year of our country's independence is at hand, and never did our political Sabbath dawn upon us in more prosperous circumstances. The day may well be kept as a jubilee;—let it be ushered in with devout thanksgiving to God, and with new and peculiar deeds of benevolence. We rejoice that some of the principal religious denominations in our land, have resolved thus to commence it, and have selected as the object of their charities, the American Colonization Society. An object more appropriate to the occasion, more congenial with the spirit of the gospel, more beneficial to our beloved country, especially to a large class of suffering fellow beings amongst us, could not have been selected. With all our heart do we second and enforce the appeal which has thus been made in its behalf.

Never were the necessities of this Society so pressing, and never was there a prospect of so much

good being effected, by the same amount of means, as at the present moment. After encountering much opposition, and struggling with many difficulties, a colony has at length been planted in a favourable spot, and is now prosperous beyond all example of similar establishments. With a soil bringing forth spontaneously, and in abundance, the necessaries of life, on terms of amity and good neighbourhood with the surrounding natives, and with accommodation for more emigrants, the infant colony looks to the Society to redeem its pledge, by sending out their brethren and other friends to join them. The Society, however, have not the ability to do it. To send out the hundreds and thousands of respectable free people of colour, who are now anxiously waiting for opportunity and means to join the colony, they have but a few dollars in the treasury.

Under these circumstances, we make our appeal to the liberal and humane, the benevolent and the

pious, throughout the land. And we do it with perfect confidence in the goodness of our cause, and in the enlightened liberality of the American people.

In respect to the magnitude and importance of its object, the Society holds no inferior rank among the numerous benevolent institutions of the present day. The restoration of thousands of free, though degraded people of colour to their own native land, and there exalting them to the rank, intelligence, and enjoyment of rational beings, is an object which must commend itself to a nation of freemen as worthy of their vigorous support. An institution which promises to bear an important part in communicating religion, learning, and civilization to a continent immersed in idolatry, ignorance, and barbarism, must interest the heart, and engage the best efforts of every Christian philanthropist in the land. And what patriot bosom does not swell with joy at the prospect, however remote, of his beloved country being freed from the heaviest calamity that oppresses her? Such a prospect is opened by this Society, which provides an asylum, to which those who are now held in involuntary servitude may be sent, when they are emancipated, and where they shall enjoy all the rights and privileges of men.

It is then the cause of humanity, of patriotism and of God for

which we plead. And shall this cause languish and die for want of support? Must the Society, after having gone thus far, say to the infant colony, 'We leave you to yourselves;' to the many respectable free people of colour who are waiting to join them, 'We cannot aid you;' and to injured, bleeding Africa, 'We can do no more to retrieve your wrongs?' Will our countrymen permit us to hold this language? We cannot believe it. They are not insensible to the claims of justice and humanity on other subjects. They are not ungrateful for their national blessings, nor do they express their gratitude with their lips only. They pour into other apartments of the treasury of benevolence their abundant offerings. And why not into this? Has not Africa claims upon us of the most sacred kind? For centuries her shores have been lined with the slave-ships of Christian nations; millions of her sons have been torn from her bosom with the most unheard of cruelty: and numbers of them have been brought into this country, have cultivated our soil, and ministered to our convenience. Are we not, then, under the strongest obligation to restore such as have not the means of returning, and as a recompense for her wrongs impart to her the blessings of civilization and christianity? Does not humanity also call upon us to use every effort to

put a stop to that most iniquitous traffic in human blood which has so long disgraced the civilized world? This traffic we firmly believe will never be effectually suppressed, until the tribes of Africa are enlightened to see its turpitude—until they are taught by the gospel to look upon every man as a brother, and derive their support from the cultivation of the soil and the arts of civilized life.

We are accustomed to boast of the tendency of our free institutions to elevate the mind, and lead on to deeds of greatness and goodness. Nor is the boast groundless. The friends of human kind, in all quarters of the globe, are looking for its exemplification.— Shall they look in vain? There never was, and perhaps never will be, a finer opportunity to show to the world the benign influence of our free institutions, than the one which is here presented. The introduction of the christian religion, learning, and civilization into Africa, the annihilation of the slave trade, and the diffusion of freedom and happiness over a continent in degradation and wretchedness, are objects worthy of American freemen. The accomplishment of them would confer immortal glory on our name. To the patriotism, humanity, and justice of our countrymen, therefore, we confidently make our appeal.

And especially do we call upon the ministers of religion, of every

name, to aid in this divine work. To whom can we appeal with stronger hopes of success, than to the authorized ambassadors of Him who was the friend of the friendless, and whose gospel breathes peace and good will to man, no less than glory to God? They will not, they cannot regard with indifference the objects of this Institution. Although the demands upon their benevolent efforts are numerous and pressing, yet they will not turn a deaf ear to this call of humanity and mercy. They will not suffer the spirit of charity, which is at length roused in our churches on this subject, again to sleep, nor to spend itself in fruitless resolutions. They will feed the holy fire, and fan it to a flame. They will spread before their flocks the claims of this Society,—will urge them by the wrongs of Africa, her ravaged villages, and her coast stained for centuries with the blood of her sons. They will point to the bright prospect which beams on that unhappy land through the efforts of this Society—point them to Ethiopia already beginning to stretch forth her hands unto God. Nor will they cease from their efforts, until the people of their respective charges shall bring their abundant offerings to aid this work of love.

To the planter and the farmer—the merchant and the mechanic—to all classes of our fellow citizens, we appeal, and call upon them to

devote a portion of their substance, as God has blessed them, on the approaching anniversary of our country's freedom, to this benevolent purpose. Let this be done—let the country awake to this object as they ought, and the Society will receive an impetus which will carry it forward in its work,

and make it instrumental of all the good which its most sanguine friends ever anticipated. Let this be done, and millions yet unborn will call us blessed. Let this be done, and a monument of our first national jubilee will be erected, which shall stand when the heavens and the earth shall be no more.

MORAL QUALITIES OF THE AFRICANS.

THE negroes are accused of idleness. The accusation of indolence, which is not without some degree of truth, is often exaggerated. It is exaggerated in the mouth of those who are accustomed to employ force to conduct slaves to labour. But, blacks or whites, all are laborious when stimulated by the spirit of property, by utility, or by pleasure. Such are the negroes of Senegal, who work with ardour, says Pelletan, because they are unmolested in their possessions and enjoyments. Since the suppression of slavery, adds he, the Moors make no inroads upon them. Thus villages are rebuilt and re-peopled. Such are the laborious inhabitants of Axiam, on the golden coast, whom all travellers love to describe. The negroes of the country of Boulam, whom Beaver mentions as inured to industry; those of the country of Jagro, celebrated for an ac-

tivity which enriches their country; those of Cabomonte and of Fido or Juido, are indefatigable cultivators, says Bosman, who certainly is not prejudiced in their favor; economical of their soil, they scarcely leave a foot path, to form a communication between the different possessions; they reap one day, and the next they sow the same earth, without allowing it time for repose.

The Portuguese historian, Borros, says, in some part of his work, that the negroes were, in his opinion, preferable to the Swiss soldiers.

In 1703, the blacks took arms for the defence of Guadaloupe, and were more useful than all the rest of the French troops. At the same time, they defended Martinico against the English. The honourable conduct of the negroes and mulattoes, at the seige of Savanab, at the taking of Pensacola, is

well known; and also during our Revolution, when incorporated with the French troops, they shared their dangers and their glory.

Henry Diaz, who is extolled in all the histories of Brazil, was a negro. Once a slave, he became colonel of a regiment of foot soldiers of his own colour, to whom Brandano (who was certainly not a colonist) bestows the praise of talents and sagacity. In a battle, struggling against a superiority of numbers, and perceiving that some of his soldiers began to give way, he darts into the midst of them, crying, *Are these the brave companions of Henry Diaz?* His discourse, and his example, says a historian, gives them fresh courage, and the enemy, who already thought itself victorious, is attacked with an impetuosity which obliges it to fall back precipitately into the town. Henry Diaz forces Arecise to capitulate, Fernanbon to surrender, and entirely destroys the Batavian army.

In 1745, in the midst of his exploits, a ball pierced his left hand; to spare the delay of dressing the wound, he caused it to be amputated, saying, that each finger of his right is worth a hand in combat. It is to be regretted, that history does not inform us where, when, and how this general died. Menezes praises his consummate experience, and speaks of the Africans, who, all of a sudden, are converted into intrepid warriors.

George Roberts, an English navigator, pillaged by the captain of a privateer belonging to his country, sought refuge in the isle of St. John, in the Archipelago, near Cape Vert. The negroes give him succour. An anonymous pamphleteer, who dare not deny the fact, endeavours to extenuate its merit, in saying that the condition of George Roberts would have moved a tyger to pity. Durand extols the modesty and chastity of negro wives, and the good education of the mulattoes at Goree. Wadstrom, who boasts much of their friendship, thinks their sensibility more mild and affecting than that of the whites. Captain Wilson, who lived among them, speaks highly of their constancy in friendship: they shed tears at his departure.

Doctor Newton relates that one day he accused a negro of imposture and injustice. The latter, with pride, replies, do you take me for a white? He adds, that, on the borders of the river Gabaon, the negroes are the best race of men that exists. Ledyard says the same of the Foulahs, whose government is paternal.

Proyart, in his history of Loango, asserts, that if the negroes, who inhabit its coasts, and who associate with Europeans, are inclined to fraud and libertinism, those of the interior are humane, obliging, and hospitable. This eulogium is repeated by Golberry:

he inveighs against the presumption with which Europeans despise and calumniate nations, improperly called savage, among whom we find men of probity, models of filial, conjugal, and paternal affection, who know all the energies and refinements of virtue; among whom sentimental impressions are more deep, because they observe, more than we, the dictates of nature, and know how to sacrifice personal interest to the ties of friendship. Golberry furnishes many proofs of this.

The anonymous author of the West Indian Eclogues owes his life to a negro, who, to save it, sacrificed his own. Why has not this poet, who, in a note, relates this circumstance, mentioned the name of his preserver?

Robin speaks of a slave of Martinico, who, having gained money sufficient for his own ransom, purchased with it his mother's freedom. The most horrible outrage that can be committed against a negro, is to curse his father or his mother, or to speak of either with contempt. Strike me, said a slave to his master, but curse not my mother. It is from Mungo Park I take this and the following fact. A negress having lost her son, her only consolation was, that he had never told a lie. Casaux relates, that a negro, seeing a white man abuse his father, said, carry away the child of this monster, that it may not learn to imitate his conduct.

The veneration of blacks for their grandfather or grandmother is not confined to life: in mournful sympathy they hang over the ashes of those who are no more. A traveller has preserved the anecdote of an African who recommended a Frenchman to respect places of interment. What would the African have thought, if he could have believed that one day they would be profaned throughout all France—a nation which boasts of its civilization?

The blacks, according to the account of Stedman, are so benevolent one to another, that it is useless to say to them, love your neighbour as yourself. Slaves, particularly those of the same country, have a decided inclination to assist each other. Alas! it happens always, that the wretched have nothing to hope but from their associates in misfortune.

Several maroons had been condemned to the gallows: one has the offer of his life, provided he becomes the executioner of his fellows—he refuses—he prefers death. The master orders one of his negroes to perform this office. Wait, said he, till I get ready: he goes into the house, takes a hatchet, cuts off his hand, returns to his master, and says to him, Order me now to be the executioner of my comrade.

We are indebted to Dickson for the following fact: A negro had killed a white man; another, ac-

cused of the crime, was about to suffer death. The murderer acknowledged his crime, 'Because,' said he, 'I cannot suffer the remorse I must feel from the idea of being the cause of the death of two individuals. The innocent man is released ; the negro is sent to the gibbet, where he remained alive during six or seven days.

The same Dickson has informed us, that among one hundred and twenty thousand negroes and creoles of Barbadoes, only three murders had been known to be committed by them in the course of thirty years.

The gratitude of the blacks, says Stedman, is such, that they often expose their life to save that of their benefactor. Cowry relates, that a Portuguese slave having fled to the woods, learns that his master is brought to trial for the crime of assassination : the negro goes to prison instead of his master, gives false, though judiciary proofs of his pretended crime, and suffers death instead of the criminal.

The anecdote of Louis Desrouleaux, a negro pastry cook, of Nantes, is little known. After he left Nantes, he lived at the Cape, where he had been a slave of Pinsum, of Bayonne, a captain in the negro trade, who came with great riches to France, where he was at last ruined. He returns

to St. Domingo. Those who, when he was rich, called themselves his friends, now scarcely recognized him. L. Desrouleaux, who had acquired a fortune, supplies their place. He learns the misfortune of his old master, hastens to find him, gives him lodging and nourishment, and, nevertheless, proposes that he should live in France, where his feelings will not be mortified by the sight of ungrateful men. 'But I cannot find subsistence in France.' 'Will an annual revenue of fifteen thousand francs be sufficient?' The colonist weeps with joy—the negro signs the contract, and the pension was regularly paid, till the death of Louis Desrouleaux, which happened in 1774.

The French ought to bless the memory of Jasmin Thoumazeau, born in Africa, in 1714. He was sold at St. Domingo, in 1736. Having obtained his freedom, he married a negress of the Golden coast, and, in 1756, established a hospital, at the Cape, for poor negroes and mulattoes. During more than forty years, he and his wife were occupied in giving them comfort, and rendering his fortune subservient to their wants. The Philadelphian Society at the Cape, and the Agricultural Society at Paris, decreed medals to Jasmin, who died near the close of the century.

Abbe Gregoire-

LATEST FROM LIBERIA.

THE favour shown by Heaven to our African colony will excite, we are confident, in many hearts, the most sincere and fervent gratitude. The intelligence which has just been received, up to the 5th of April, represents the settlement as greatly improved in its buildings and agriculture; as in a state of perfect peace, and generally in good health. The emigrants by the Hunter were, soon after their arrival, visited by the fever of the climate; but the symptoms were mild and favourable. The natives were disposed to trade with the colony, and no dissensions existed among the neighbouring tribes. We regret, however, to state, that many buildings cannot be completed, for the want of the requisite materials: "Two or three articles," says Mr. Ashmun, "most essential to an assortment of stores for the colony, have been either wholly omitted, or so very inadequate a supply forwarded, as to afford us no perceptible relief at all. At least one ton of nails are at this moment needed by settlers, for which they will pay any reasonable price. Our disappointment at not receiving this article is extreme." Other articles of equal necessity are specified by the Agent, of which the colony is almost entirely destitute. The truth is, the Society had not the

means, when the Hunter sailed, to furnish adequate supplies; nor has it at this moment the ability. But we trust in God, these facts will appeal successfully to all the friends of our Institution.

We are indebted to Mr. Ashmun for several highly interesting and valuable communications. We have selected from his Notes on Africa the following article:

WITCHCRAFT.

"The detection and punishment of the alleged crime which passes under this name, are most exactly provided for in the received traditions and customs of every part of Western Africa. Where the proof is full against the accused, the offence is universally considered as of the most heinous nature, and deserving of capital punishment. If a commutation of death for perpetual slavery takes place, it passes for an act of clemency, and the culprit is obliged to be sold out of the country by the earliest shipment of slaves from the neighbourhood. But if the conviction shall have been had on a charge of causing or assisting in the death of some person actually deceased, I believe that the life of the offender is seldom or never spared.

"I find it as difficult to ascertain the received ideas of the Afri-

cans respecting the precise nature of this offence, as those of our English and American ancestors on the same subject; whose legal provisions for its punishment were quite as explicit and sanguinary, if not as frequently enforced. They certainly have their origin in a firm belief of the agency of invisible spirits in human affairs. I never met with an African who was willing to suppose that his deceased friends had entirely ceased to exist; and the indistinct apprehension which their imagination cherishes of the surviving shades of the departed, appears to be the foundation of most of their superstitions. The cause I leave for such as have more leisure to explain; but the fact is obvious, not only that the unenlightened and the rude of all countries are more or less addicted to superstition, but that their superstitions are much of the same cast. Spectres, in all countries, exhale from solitary tombs, love the gloom and silence of the night, and only appear as the prophets of impending calamities, and approaching doom, to the living. A departed friend still mingles his benevolent and propitious agency in our affairs; and an injured enemy, cut off in the career of malevolence, still stirs himself up from his uneasy bed, to accomplish the mischiefs he intended when alive. These, and similar superstitions, from the absence of the true religion and a

true philosophy, fill a large space in the imaginations of the Africans; and they lead to a condition of the most pitiable slavery to imaginary fears, hopes, and observances, the badges of which are to be seen hanging always about their persons.

“Witchcraft is not to be identified with the art and tricks of their conjurers. These are often a privileged and much venerated order of men, and, from the opinion which every where prevails of their skill and power, must have acquired an astonishing dexterity in exhibiting the feats of their craft. But it is dangerous in an obscure person, and one destitute of powerful friends, to exercise these arts, as they will furnish grounds of accusation against him, the moment he is suspected to use them for any other than useful and innocent purposes. It is customary to consult these persons on most occasions of importance, especially when any considerable degree of hazard, difficulty, or doubt attends the matter; and their sentence commands a degree of respect proportioned to the credit which they happen to possess.—On the 11th of November, 1822, the conduct of the attack on the settlement was committed to Jarbo, a noted conjurer, whose advice had had a principal share in directing the arrangements of the war. He had engaged to stop the

mouths of all our great guns by means of a powerful Fetish which he was to bring with him. But, coming forward at the head of his warriors, to ensure to them a bloodless victory, he lost his head under the first discharge of a four-pounder.

"The crime of witchcraft does not, in the opinions of these poor people, consist in the power of producing preternatural effects, nor in actually exercising this power, so long as it causes no injury, but in employing it to the destruction and harm of others. Sudden and unusual kinds of sickness; bodily sufferings, for which no obvious cause can be assigned; unexpected and successive disappointments and losses; the death of considerable persons in their tribes in the vigour of manhood, (and thence reckoned to be unseasonable and contrary to nature) even when the effect of war or ordinary diseases, are all cases which raise, in the minds of the Africans, the suspicion of witchcraft. This suspicion easily fixes itself upon some unfortunate individual, and, if confirmed by the suffrages of their reputed conjurers, usually procures his condemnation. The absence of the accused at the time of the alleged injury is not allowed to be any proof of his innocence; nor is the fact of his having had no visible communication with the sufferer. For, the very supposition of the crime

having been introduced to account for things otherwise wholly unaccountable, the credulity which admits it, so far from being shocked, is only heightened by the mystery and absurdity in which the case is involved.

"The savage zeal with which prosecutions for this offence are hurried forward, and the alacrity with which every one comes to direct, in an hour, all the malevolent feelings of his heart against the suspected person, who perhaps till then stood high in their confidence and friendship, are scarcely conceivable. Passion and fury are allowed to do the work of reason, and of evidence: few, indeed, against whom a general excitement of this nature takes place, are happy enough to escape.

It is a received notion that these diabolical acts cannot be practised, with success, against white men; and that their effects may be prevented, and repelled, by a variety of amulets and superstitious ceremonies. The making, prescribing, and vending of these remedies, furnish constant employment, and a comfortable living, to a number of vagabond Mandingoës and Fou-laïhs, who are to be found in all their principal towns near Mesurado.

The ordeal of red, or bitter water, is sometimes submitted to by the accused, at his own instance; sometimes enjoined, in the way of inquisition, by his judges.

A healthy person, in the vigour of his age, digests the horrid draft without suffering material injury. Others oftener perish than survive it.

It is usual, I believe, in England and the United States, to represent the usages which prevail in this country, in relation to witchcraft, as the consequence of the slave-trade; and the condemnations that so frequently follow, as one of the methods which avarice has contrived to supply the demand for slaves. But I think the opinion, in the length to which I have known it carried, erroneous.* In none of the African tribes are convictions for witchcraft more frequent, or the offence more certainly punished, than among the Kroo people, who never deal in slaves; and, among all, the ordeal, or death, are much oftener inflicted on the accused, than slavery. It is contrary to African usage to

degrade a person of much consequence to slavery; and it requires, I have observed, a certain degree of distinction in an individual, in order to attach to him the suspicion of witchcraft—a crime which, being thought to require extraordinary sagacity, renders the suspected person an object of dread, but never of contempt. Hence, the quality of the persons usually accused requires that death, and not slavery, should follow conviction—a course which never would have been taken, had these trials been invented as engines for multiplying the victims of the slave-trade.”

* We have seen so many well authenticated statements, which go to prove that individuals are often charged with the crime of witchcraft for the purpose of condemnation to slavery, and to realize the gains of the slave-trade, that we cannot but think these motives operate much more frequently than Mr. Ashmun seems inclined to admit.—*Editor.*

CONSIDERATIONS IN REFERENCE TO A

MISSION TO AFRICA.

WHETHER the population of Africa is to remain under the power of its dark superstitions, or to be enlightened and saved by Christianity, will not be regarded by any religious mind as a question of small importance. We have long hoped, and believed,

that the establishment of the African colony, would afford rare facilities for the operations of those noble Institutions which are directly engaged in the holy cause of missions, and that the wide and promising field for christian labour in Africa would not long, in this

age of disinterested and watchful enterprise, be left destitute of any moral culture. We know, indeed, that among our friends, in many parts of the country, the introduction of Christianity into Africa is the principal motive for exertion in our cause. This single motive is sufficient; though we consider it but one of many, of perhaps equal, or nearly equal strength. The managers of the Colonization Society have ever desired that the advantages offered by the colony at Liberia should be improved by those Associations, whose single object is the illumination and salvation of mankind, and which have already done so much, by the propagation of divine truth, for the improvement of uncivilized nations.

Mr. Ashmun has transmitted an interesting paper on the subject of a missionary establishment in Africa, extracts from which we now present to the publick:

"Those who inhabit the coast have heard of one Supreme God; and, because they have no belief of their own, have adopted that great truth. But they pay him no homage, and are totally at a loss what character to attribute to him. Some pretend to admit him to have a general care of his creatures; but, finding a difficulty in accounting for the difference in their situation, they generally solve it by concluding, that if God created, he does not govern men. For

they choose rather to believe that God has nothing to do in the world, than that he acts with so much of what their blindness calls partiality. They have no forms of worship; nor do they commonly appear in the least to act from the belief, that the Supreme God will so far notice, as to reward any sacrifices of present convenience they may make to the cause of truth, to temperance, or moral virtue. But, accustomed only to the grossest conceptions, their minds can hardly frame the idea of so sublime and recondite an object as the invisible Spirit of the universe; and, if raised to so unwonted a height, by the inquiries of others, they tend, by their own stupid weight, down to their ordinary level of sensuality. They, like all other human beings, have consciences, to which "their thoughts," in the language of inspiration, "are continually accusing, or else excusing one another." But having no knowledge of future retributions, their inward fears wholly confine themselves to the apprehension of temporal punishments. From this constant dread, many drag along a most wretched existence; and all endeavour to deliver themselves by a multitude of charms, carried about their persons, and by others, erected upon, or suspended from their houses, and set up in their towns, at their fisheries, and on their most frequented

roads. These, which go by the common name of *fetishes*, are thought to derive little or no value from the materials of which they are formed, but wholly from the skill employed in compounding them, and the reputation of the fabricators and venders of them. A distinct order of men, held in high repute, acquire all the comforts of rude and savage life by trading in these articles, on the credulity of the people. The most enlightened among them are commonly the most superstitious, as even their *wise men* are but sufficiently enlightened to see their need of something adapted to religious beings; of which the body of the people are too brutish and grovelling, in their mental character, to be able to form, it would seem, any comprehension at all.

Children very seldom receive parental correction, and are seldom restrained in any course to which their passions and propensions incline them. Lying, petty thefts, and the entire catalogue of childish vices and follies, when seen in children, only excite merriment, so long as the consequences are not seriously injurious to themselves, or others. The least intelligent are uniformly the most openly, and the most absolutely, vicious and unprincipled.

Polygamy and domestic slavery, it is well known, are as universal as the scanty means of the people will permit. There is not a fea-

ture of their social character but proves them abandoned to that depravity, the common inheritance of apostate man, which knows no remedy but the Gospel of the Grace of God. They are degraded to the condition, nearly of the better sort of brutes, in human form; discovering, at the same time, the gleamings of that intelligent soul which never dies. They are still the objects of the redeeming love, and daily care, of the Christian's Saviour. They are the materials of which faith assures the children of God, that the temple of Jehovah, in which his glory will blaze for ever, is destined to be built—where sin has abounded, grace is much more to abound. This is an axiom in the economy of the Divine mercy; and therefore the Christian world may hope yet for Africa. But to raise these people by any other means than the renovating power of the Spirit of God, administered as himself has limited the holy influence, through the preaching and reception of the divine Saviour, is an absurdity which all experience exposes, and which their own accumulating sufferings, for many thousand years, confirms; and to expect it, is to consign them, deliberately, against the express law of Providence, to certain destruction.

But let us inquire whether there are any circumstances, suitable to invite the attention of missionary

societies, and direct their efforts to these people, rather than to any other portion of the pagan world? There is, in my opinion, a concurrence of those propitious circumstances, which I cannot help regarding as the signal of a favouring Providence held out to the Christian world, particularly to the American churches, to announce the grand and glorious crisis.

“ Such is to be regarded the firm and peaceful establishment of a civilized and Christian community in the very bosom and centre of all this barbarism. There are hundreds whose prayers, and whose influence, will gladly be extended to the holy missionary. He and his assistants may derive, from the vicinity of what the native African considers as a powerful settlement, all the security and protection which he can desire from the arm of mortals. This necessary intercourse with the colony will blunt, if not exclude, the sense of exile from home, country, and civilized life. In case of abandonment, or opposition from the poor objects of his benevolent labours, he may obtain temporary aid from hence, and find an asylum in extremities.—But it is perfectly easy for the Government of the colony to obtain, of all the kings in the neighbourhood, a friendly stipulation in favour of the mission, and exact a strict adherence to such stipulation.

“ A second circumstance, highly favourable to the undertaking, is the profound peace which prevails at this time between all the tribes and the colony, and between the respective tribes. We were, more than two years since, regarded as invincible by any native force; and the single policy, now becoming general among our neighbours, is to cultivate the most amicable relations with the colony. The temple of Janus is closed; and who shall say, that the Augustan period of this part of Africa has not arrived—and who will withhold from it its long predicted Saviour?

“ *The nations have, universally, a most affecting persuasion of the superiority of white men.* They see the superior perfection of our fabrics, our arts, our jurisprudence, our mental culture, and, I can now say it, thanks to the power of religion on the minds of many of our colonists, of our moral character. Our worship is serious and impressive, beyond any thing they ever witness among themselves, and they acknowledge, generally, the superiority of our religion, and almost wish themselves white (or civilized) men, that they might adopt it; for they all retain the absurd idea, that, however excellent or true our religion and institutions, they are doomed to understand and be benefitted by none except their own.

"A fourth facility, which few pagan tribes offer to the American missionary, is to be found in the circumstance, that every head man around us, and hundreds of their people, speak, and can be made to understand, our language, without an interpreter. He may, immediately on arriving in the country, begin his work, and while acquiring the language, render himself nearly as useful as afterwards.

"I might mention the cheapness of living, and the small expense of maintaining a plain industrious missionary family in this country; the tractable and mild natural dispositions of the poor Africans; the absence of every thing resembling intolerance in the systems of superstition by which they are enslaved; the distance of this country from that of the persecuting Moors; and the animating successes which have attended the preaching of the Gospel, and the other related means of instruction, at Sierra Leone, and in the colony of the Cape of Good Hope.

"I will make a few suggestions on the most proper manner of commencing, founding, and conducting the mission."

"I cannot hesitate to say, that the missionary, or principal of the proposed establishment, ought, of preference, to be a white man. Some of the reasons for this opinion have been given: others will readily occur. He ought to be an honest, holy, and eminently dis-

interested person—neither old nor too young. To acquire the entire confidence of the natives, and do justice to the responsible undertaking, he ought to engage for life, and make his tomb in Africa. He must love the employment, and appear to love it; and have no pleasure so great as that of doing good to the souls and bodies of men. Science, prudence, humility, and a good constitution, are all useful auxiliaries; and he should not be without them. Let him repair to the colony—spend half the first year, with whatever assistants and family he has, in the settlement. Here he might be extensively useful, and fully employed among the re-captured Africans—in acquiring the language—obtaining an accurate knowledge of the country and manners, &c. of the inhabitants, and in arranging the plan of his future operations, and collecting the materials, and otherwise actually forwarding the building of the missionary houses.

"The king, Peter Bromley, has actually consented to give the land, and afford protection, to any good white man, recommended by the Government of the colony, who shall come to spend his life in teaching his people. There would be no difficulty in procuring the most eligible situation.

"Let the missionary collect around him a numerous family, entirely separate, and a little remote,

from any native town. Here let him introduce the worship of God ; establish, or rather render the whole establishment, a school, in which the Word of God shall be taught to be read to all, but especially to children, in the English language. The members of the family must all be taught, and required daily, to labour at stated periods, and made, as soon as possible, to support themselves in a simple plain style, not deviating too much, at first, from that to which all are accustomed. The buildings may also be of the country construction, gradually introducing, in future erections, a more expensive and durable style. The agricultural, and other improvements, should proceed from the present simple methods to those which are more artificial. Once founded, and conducted judiciously for a few years, the mission would prove a generating point of other similar establishments, till, with the blessing of Almighty God, whose work alone it is, the knowledge and profession of Christianity shall become as general as the abominable and vile rites of paganism at the present time.

" Such is the ultimate and grand effect to be expected and prayed for. But in closing this paper, I will enumerate, lastly, some other fruits of such an establishment of a most gratifying nature, and of a more immediate occurrence.

" The first will be, to preserve our neighbours from adopting the vices, without the virtues of civilization.

" Another effect will be, in some measure, to prevent the vicious examples of the natives from reacting upon the colony, and corrupting the morals, and debasing the views, especially of our young people.

" A faithful missionary must soon possess himself of the confidence of the tribes. Through his mediation, differences between them and the colony may, in most cases, be composed, or prevented altogether. Such an establishment I consider as forming the best security and pledge of peace and friendship between the natives and this colony.—These advantages, let it be, in conclusion, recollected, are only secondary to the great end of saving a multitude of immortal beings from the power of sin, and the wrath of God ; and the rescue of new territories from the power of satan, for the Son of God to rule by his grace to the end of time. This is the grand argument on which this humble appeal, for the African tribes near us, chiefly relies for success. It is respectfully submitted to all who can feel its force. And may the blessing of God attend it."

Monrovia, March 29th, 1825

PUBLIC SENTIMENT.

The American Colonization Society is becoming an object of general interest. Its doctrines and efforts have received the sanction and aid of our best and wisest men. But commendation and praise do not constitute the materials, by which we may execute our design. Some deep sense of duty—some intense feeling—must excite, not to expressions, but to deeds of charity. We must contribute money, and apply ourselves to labour, if we would indulge reasonable expectations of success. It is not assent, merely, to the importance of the object, but activity and energy, to promote it, which the crisis demands—it is the liberal purse, and the stirring hand. On the glorious Jubilee which is so near, let every festive board receive offerings for this holy work—let the grace of Charity walk in Liberty's train; let the poor give his mite, and the rich according to his wealth—the parent show his generosity, and the child imitate the example.—Then shall the sincerity of our profession, and this nation stand forth in honour, before the world and Heaven.—“In England,” says the Editor of the National Journal, “in ninety-nine cases out of a hundred, a public dinner is the prelude to a contribution for some charitable fund.”

From the National Journal.

A preamble and resolutions, adopted by the Board of Managers of the Auxiliary Society in New-Jersey, have been transmitted to the settled clergymen throughout the state, with a request that they may be read to the different congregations, accompanied with explanations as to the state of the colony. Means have also been adopted for a personal application to the inhabitants of every township in the state, the various assessors having accepted the appointment of agents for that purpose.

At the last meeting of the Richmond Baptist Foreign and Domestic Missionary Society, the following resolution was adopted:

Resolved, That this Society cordially approves of the objects of the American Colonization Society: that we have heard with pleasure of the success which has attended its efforts in establishing a Colony at Liberia in Africa: and that we earnestly recommend to our brethren to patronize it, and, when practicable, make collections in aid of its funds.

Similar proceedings have taken place in other religious bodies, as will be seen by the following extracts:

From the General Assembly of the Presbyterian Church.

"The General Assembly having witnessed, with high gratification, the progress of the American Colonization Society in a great work of humanity and religion, and believing that the temporal prosperity and moral interests of an extensive section of our country, of a numerous, degraded, and miserable class of men in the midst of us, and of the vast continent of Africa, now uncivilized and unchristian, are ultimately connected with the success of this Institution: Therefore,

"*Resolved, unanimously,* That this Assembly recommend to the churches under their care, to patronize the objects of the American Colonization Society, and particularly, that they take up collections in aid of its funds, on the 4th of July next, or on the Sabbath immediately preceding or succeeding that day; and, wherever such course may be thought inexpedient, to give their assistance in such manner as may be most conducive to the interests of the General cause."

From the General Synod of the Reformed Dutch Church.

"*Resolved,* That this Synod cheerfully recommend to the patronage of the churches under their care, the American Colonization Society.

"*Resolved,* That, whenever meetings shall be held on the 4th

of July, it be earnestly recommended to have collections made in behalf of this Institution."

From the Episcopal Convention of Virginia.

"At the Annual Convention of the Protestant Episcopal Church in Virginia, on the 19th ultimo, a resolution was passed, declaring that the Convention had witnessed with the deepest emotions of gratitude to God, the success with which it has pleased Him to bless the efforts of the American Colonization Society: that they observe, with pleasure, an increasing interest in its prosperity every where manifested, throughout the Union: they, therefore, recommend continued and increasing exertions in its favour, and that collections be made, in aid of the Society in the respective churches under their care, on the 4th of July next, or on the Sabbath immediately preceding that day."

New-Hampshire Colonization Society.

The first annual meeting of the New-Hampshire Colonization Society was held in the Capitol, at Concord, on Thursday evening the 2d instant. Rev. Daniel Dana, of Londonderry, attended, agreeably to appointment, and delivered an address, founded on Heb. xiii. 3. Immediately after this service was closed, the chair was taken by his Excellency, David L. Morril, President of the Society. The Report of the Treasurer was

presented and accepted ; by which it appears, that \$ 205 69 have been received during the past year. A committee consisting of Hon. Levi Woodbury, Samuel Fletcher, Esq. and Rev. Nathaniel Lambert, was appointed to designate individuals in various parts of the state, to make special exertions to add to the members and funds of the Society. It was also voted that the Secretary prepare a Circular and transmit it to the ministers of the Gospel of the various denominations of the State, requesting them to make collections in their churches for the Society, either on the fourth of July in each year, or on some Sabbath near that time. Hon. Samuel Bell was appointed Delegate to attend the next annual meeting of the parent Society at Washington. Rev. John H. Church, D. D. of Peiham, was appointed to deliver a discourse at the next anniversary, and Rev. Jonathan Nye, of Claremont, as his substitute.

—
“ Measures have been taken in Boston and other towns in Massachusetts, to unite Christians

of all denominations in a religious celebration of our Nation’s birthday, and to have the cause of Africa’s sons brought before the publick in appropriate addresses. The Managers of the Society in Petersburg at a recent meeting, expressed their approbation of the increased exertions in other States—resolved that the Societies in Virginia ought to provide the means of despatching this fall one or more vessels with emigrants to Liberia—and appointed a committee to address a Circular letter to the Ministers in that part of the State, requesting them to take up collections in their respective Churches on the first, or some other Sabbath in July. These facts are certainly auspicious to the cause. Its friends will be cheered with the hope that their prayers and alms will be accompanied by those of thousands in all parts of our land. We understand that an effort will be made in this city ; but we regret that arrangements have been deferred to so late a period, that much of its moral effect will be lost.”

OBITUARY.

With deep and sincere grief we record the decease of ELIAS BOUDINOT CALDWELL Esq. the able and highly valued Secreta-

ry of our Institution. His Christian principles and works are his best eulogium. From his first profession of christianity to his

death, he evinced a heartfelt interest in all the benevolent and religious Institutions of the age, and was active and generous in their support: But to the objects of the Colonization Society, he more peculiarly devoted his efforts. Having taken a very distinguished part in the organization of this Society, having carefully investigated its claims, and prepared himself for the obstacles which he saw to be inevitable in its progress, and especially having committed the cause to God, he was not disconcerted by misfortunes, nor discouraged by the calamities of its earliest history. He recollects that the events connected with the infancy of almost all colonies were analogous to those which had occurred in our own, and that they proved rather that experience was requisite to success, than that success was impossible. To no individual in the country, was the colony more indebted for aid and success during the months of its greatest peril and distress; and while his strength enabled him to act, none was more earnest in exertions for its prosperity. Often indeed, did his zeal for others render him forgetful of himself, and his feeble frame feel the debilitating effects of excessive mental exertion. Near the conclusion of his life, the ordinary affairs of the world appeared to lose their power to

affect him, and his faith fixed itself upon the things which are unseen, and eternal. Perfection with God was the object of his supreme desire and highest hope. His anticipations of immortality however, could not diminish his affection for the cause of humanity, and of God on earth. About five days before his death, he addressed the following note to the writer, apparently signed by himself: "The Lord hath given me the desire of my heart respecting Africa.

"Farewell,
"E. B. CALDWELL."

Blessed is his memory, and great we doubt not his reward!

At a meeting of the Board of Managers of the American Colonization Society, held on the 8th inst. the following resolution was unanimously adopted:

Resolved, That this Board deeply laments the recent death of their late Corresponding Secretary and fellow-labourer, Elias Boudinot Caldwell, and that duly sensible of the important services rendered by him to the objects of this Society, from its commencement to his death, and desirous to perpetuate in Africa the name of this benefactor of Liberia, the name of CALDWELL be, and hereby is, conferred on the first settlement or town which shall be hereafter established in Africa, by the authority of this Society.

FOURTH OF JULY, 1825.

Illustrious morn ! we hail thy light,
Let notes of transport loud resound ;
'Till echoing from each mountain height,
They strike the earth's remotest bound.

Fair freedom's banner waves above
'The loftiest summits of our land,
Where the bold eagle and the dove,
In pride their social wings expand.

A slumbering world awakes to hear,
The triumph of this Jubilee ;—
Oppression's heart is broke with fear,
For lo ! the march of Liberty.

High nod her glorious plumes in air—
Her ensign float's o'er every sea ;
She lift's her arm of strength to swear,
That the whole world shall soon be
free.

Freemen ! the ground on which you
tread,
Was bought, baptized with noblest
blood ;—
Where is your reverence for the dead—
For justice, liberty and God ?

The sacrifice which Heaven demand's,
Is mercy for the bleeding heart—
To break the captive's galling bands,
And hope to wretched souls impart.

It is the exiled poor to save—
To cure the suffering stranger's woe ;
And while he seek's o'er ocean's wave,
His father's home--the path to snow.

'Tis to diffuse that truth abroad,
Where Ethiopia dwell's in gloom ;
That lift's the dying hand to God,
And light's the darkness of the tomb.

Hark ! 'tis a voice from yon dark shore,
Where murder dye's his cruel blade ;
And demon-Fury bath'd in gore—
Laugh's at the anguish he has made.

But see ! that faint, that trembling light,
Which christian hands have kindled
there ;
Burn's it not brighter ? cheering sight,
God is at hand—the way prepare.

He comes in brightness—at his name
Fell demon's plunge beneath the flood ;
The mountain's glow with morning's
flame,
And all thing's wake in praise to God.

Pepare, for God ! arrayed in power,
Truth, justice, mercy, mark his way ;
Blest Charity ! be thine this hour—
Thine be the triumphs of this day.

G. J. M.

DIED,

Last week in Hartford, Connecticut, JOHN MOSELY, an aged coloured man, well known for his industry, prudence, and integrity. He left his property to several charitable institutions. To the Hartford Beneficent Society, he gave 1000 dollars, to the American Colonization Society, 200 dollars, and to the American Education Society, 100 dollars, and after other legacies, left the residue of his estate to the Domestic Missionary Society of Connecticut.

PLATE.

1st. At the highest point of the Cape is Thompson's town, the establishment for the re-captured Africans.

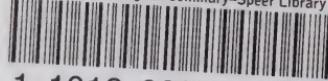
2d. Round Tower, Stockton Castle.

3d. Sand bank running out from the Cape, what is termed the bar.



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